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# THE ILLUSIONARY THEORY OF MIND

*By*

**WILLIAM ARTHUR COLLINGS**



**SPOKANE, WASHINGTON**

**1922**



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MAN IN THE ILLUSION.

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I've learned it is so,  
Man ever must go  
Through this whole wide world seeking  
Himself that is lost;  
And to him it will cost  
The price of a self-conscious greeting.  
Poor man, weak and blind,  
It's high time that he find  
It's himself, the one who is speaking.

No doubt you've all read  
Of the master, Jesus, who said:  
"Man, know thyself and be free."  
That has long been the cry  
As the years have rolled by;  
It was meant for us both—you and me.  
So let us list to the word  
We've so often heard  
And open our eyes and see.

It's the theory of mind  
Which has made the world blind,  
And placed us 'midst deepest confusion;  
In the black darkness of night  
I have searched for the light,  
And have come to this grand conclusion:  
I am free from worldwide illusion.

old ideas and give the new a careful consideration before arriving at any conclusion.

Realizing the unconsciousness of the human race, and in trying to find the cause, I have reached the conclusion that we are the cause of our own condition to a large degree. We make our own troubles and unpleasant feelings. We have the power to be as we want to be, when we stop creating the undesirable feelings and thoughts. It is very important to know, if we do not create feelings of sorrow and continually think of something we would like to forget, be it pleasant to think of or not, we would be free.

Sometimes pleasant thoughts cause the thinker the greatest misery—wishing to be free from the girl he loves, but cannot stop thinking of and praising her, even if she chooses another man.

We must learn that we make our own conditions largely by our thoughts; then we will have the power to be as we want to be.

WILLIAM ARTHUR COLLINGS.

# The Illusionary Theory of Mind

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## CHAPTER I.

Is consciousness "you," Spirit Man?  
Consciousness talks and says, "I can."  
Consciousness speaks on "my mind and soul."  
Unconscious man has no goal.  
Consciousness is the Man. (If not)  
We see ourselves—we have forgot.  
Consciousness seeking itself to find,  
Speaking my spirit, my soul, my mind.

### Man in His Own Created Mist.

After many years of study and careful consideration of this subject of the mind and its power I cannot agree with writers on the mind nor with the theory of the all-wise "I AM"; I find nearly all writers agree that our real self is spirit, all wise, and perfection; and the large majority of readers accept the statement as truth. We can see by such a statement that the real man is Spirit and must be Infinite. It is impossible for an Infinite, All-wise Being to gain in knowledge. Why does such a being need to use mind or thoughts when



it knows intuitively? Here we get a glimpse of the Illusion.

Viewing this subject from all sides we can see that such a being does not have to use this something called mind. If we admit the existence of mind we cannot realize one's self, and the supposed mind seems to be a separate intelligence living in the same body. In such a state we say all kinds of unconscious things and our unconsciousness is the power that binds us; for when a man speaks it must be the spirit that speaketh. When I say, "I will concentrate my mind on the I, or myself," it must be the spirit or myself which made a statement.

But I, myself, am supposed to be All-wise, and therefore do not have to use mind; I, myself, do all of the thinking, so the I Am simply talks of concentrating this supposed mind, and in reality the mind is my own concept, my own creation, which seems to be a reality, and the mind does not exist outside of myself. It is plainly seen that the spiritual is all there is; but the average man cannot think it is himself that speaks, judging from the perfect spiritual self.

The great I Am we read so much about thinks it might be the mind, or the soul, or the brain, or something outside of himself, and in this condition there is very little progress. We cannot realize ourselves, and we are in a divided condition, which shows that we are not all-wise in such a state. It proves that I Am is self-deluded, self-limited and self-bound. When the I Am says it has a mind, it must be an unconscious



expression, also an illusion, and a self-creation; and as long as we use this supposed mind to center on ourselves there cannot be any realization of ourselves. In this condition we cannot be what we will to be, for we are unconscious of ourselves, and therefore cannot manifest our existing powers; but we expect the powers to come from the mind, without creating them, trusting to the illusion, using our own words on ourselves, and cannot realize it.

We are self-hypnotized, and only when we can realize our self-induced state can we relieve ourselves; for we are powerful to attract conditions and things we do not want nor like, and when we recognize our powers of attraction we can use our forces in the right direction.

If we can discard the idea of developing a strong mind, and see the mind only as our spoken word, and discard the idea of developing will power, or developing anything—in that state we would be more like perfection.

A perfect spiritual being cannot develop mind power or will power—a perfect being cannot be added to; but if we have used our powers in the wrong direction, and do not know it, is it possible to use them right until we recognize our mistake? We do not know we have any powers to use, because we do not know what substance we use. We think we have the power to attract things that we like and want, but such is not the case, as the forces or power does not exist to us, because we do not know what we do. As Jesus said, "Father, forgive them, for they know not what they do."

It looks very clear to me that the spiritual self (if I may use that term) must be all the Will, Mind, Sickness, Sorrow, Happiness, Seeing and Hearing; for when the intelligence has passed out of the body all of these illusions disappear. We make our conditions, either for poverty or riches, happiness or sorrow, and all the rest of our undesirable conditions. To realize our divine nature and powers is to spread roses in our paths instead of thorns. When the spirit goes out of the body all thoughts and mind go at the same time; thus it is plainly seen by the advanced student that we are self-deluded, and in such an unconscious state we make our own destiny, whether good or bad. We must try and see ourselves as one which is spirit, having divine possibilities and can become wise through experience and by becoming conscious of our powers. We are what we are conscious of; we are not as we desire, or wish, or think, as we have no knowledge of any powers we can use consciously to attract the things we desire most.

If they had such knowledge, the millions of people would not live in poverty; if they were conscious of any knowledge or power they could use to attract the things they desire most, they would use it for their happiness and prosperity.

When we suggest adverse thoughts, such as "I am growing old," "My memory is failing," "My eyes are growing dim," etc., we see the effects of unconscious powers aroused to produce those conditions in the body.

We produce in the body the state we are unconscious of; that is the reason we find it a very hard task to remove a pain. We are conscious of pain, but how we

produce it we do not know, and we cannot remove it consciously. We must be careful how we speak, feel and act; and if we put enough feeling in our words they become alive and are either liberating or binding on ourselves. It seems the spirit Ourselves is incased in iron bands of its own creation.

It can plainly be seen from these statements that there can be very little progress so long as we rely on the mind, or think we have any connection with it, for the spirit is not able to realize its own powers.

The spirit assumes by centering something it calls mind on itself, it cannot awaken itself into a realization of itself. Such are the teachings advocated, when it is plainly seen that the I Am, or spirit, is doing the centering act of the supposed mind, showing the illusionary condition. In such an unconscious state it cannot manifest any power, because it relies on the mind to arouse, awaken or produce the feelings or power. The spirit does not act or feel or try to manifest its divine possibilities but by expecting the mind to be strong; it is self-limiting and self-binding, expecting powers from where there are none without creating them.

If I try to influence with the mind, I have no knowledge of myself, and do not rely on myself but in my supposed mind. It seems very plain to me it is only thoughts or words of the spirit, Ourselves, we use our own words on ourselves and call them mind. And in such a condition we cannot speak positively or commandingly, because we are unconscious of ourselves, and thereby lose our force or powers. We must learn



to speak consciously from our spiritual self—the one that is talking—and the I Am would become powerful. To become conscious of ourselves we would be in possession of knowledge and power. We must try to live in the consciousness that we are spirit, manifesting in a fleshy body of our own creation, for the body is the reflection of our consciousness. The very act of concentration is binding, for the I Am is doing the act and does not know it. If a man can speak consciously from his true nature he does not need the illusionary method of concentrating his mind.

We find by this method that some people have developed strong minds, and others weak minds, showing that by acting through the mind it is a slow process for development, for the spirit is not conscious of its own acts; so to speak commandingly and positively, direct from our own true nature, without acting through the mind, would be the proper method, trying to realize out powers and drawing from the great universe, which is all the power there is. Thus we would cause our words to become, alive, speaking from a conscious spirit, which would be all-wise when it would realize the same or its divine possibilities, drawing health, happiness, knowledge and power from the great infinite, universal supply and becoming conscious of the act of drawing and of our growing in wisdom and power.

When we awake to the fact that we make our own conditions, we can see that we can rise above any material condition that surrounds us, and we are spirit, and our consciousness of ourselves is all the power that

we manifest in drawing material things. Fear is our enemy; the thing we do not want is unconsciously drawn to us, and it proves we have no power to help ourselves. No one would attract undesirable conditions; desiring the opposite or best things for them, none would attract sickness by desiring health. If there is an attracting power within the physical body of man it is not known. When we understand ourselves we can build a perfect body.

We must try and recognize our perfection always, by speaking of it, until we become conscious of this attractive power that is so often spoken of by different writers. Then we could vitalize our body and charge it with powerful spiritual influence that could be felt by others coming in contact with us. So we can make ourselves over by living and acting and feeling that we are spirit and possessing the power to be what we want to be. If we were all wise, we could not develop anything, but we would possess the thing we want. The more consciousness, the more the power, and we would make our body perfect; for as a man is conscious, so is he in body and also spirit; for it must be the spirit that is the real man that does the thinking, and the spirit can say what it pleases. But when the spirit becomes conscious of its divine nature it will be all-wise and powerful, for it shows very plainly that we develop this something which we call Mind, and we give this supposed mind its intelligence. The mind is just as we make it, and the maker of this supposed mind gave it its power. I quote a passage from a work entitled "Light on the Path." You will find these words: "Those that ask shall have." Though the

average man asks perpetually, his voice is not heard, because he asks with his **mind** only. According to such writers we have to make the mind before we can use it; then we ask with the mind instead of with our direct intelligence. The I Am is asking through the illusion called Mind; therefore the voice is not heard. This shows the illusion and the unconsciousness of man and the writers of such bosh.

It is plain to see that to trust to this so-called mind for power is to fail. Try to hold your mind on a thought, and then ask yourself where this thought comes from. The man or spirit, or the great I am is all-wise and powerful, thereby does not have to use **mind**. The man or spirit controlled by mind would not become conscious of any thing. To control oneself is to control the mind in the act. In fact, the mind has no powers than the spirit is supposed to impart to it, and it does not exist outside of the I Am; this supposed mind is spoken words of the spirit. By not recognizing the mind it would not have any power over us. We must remove all such illusions and clear our consciousness: then we will be more cognizant of our acts, and we will live in a clear atmosphere, and our words and consciousness of ourselves will show us our mistakes.

This mind theory seems to be the stumbling block that stops us from becoming conscious of ourselves: every reasoning person can see that he does not know himself, and it is impossible to progress but slowly. No matter what we do or feel or act, the recognition of self is so slow that it sometimes seems that the human family must go to its grave in a dark condition. There



is something wrong. We have tried the different known suggestions and teachings with very little satisfactory results—and we seem to long for the power to be strong to influence and draw the things we need; but we can say they do not come that way. Assuming that the mind exists outside of self, this theory is very deceptive, and there will be a slow recognition of self. As long as we use this illusion on ourselves we fail to awaken into a recognition of ourselves.

Just think of a spirit using something it calls mind to awaken itself, to show the unconsciousness of the man or spirit. In such a condition we cause unconsciousness and thereby limit ourselves and annul our powers. How is it possible to ask with the mind? How is the distinction made? The real man is supposed to be spirit, and we can see the man asked; but the writer of "Light on the Path" says he asks with mind only. In other words, he asked with his mind instead of his intelligence, when it was himself that asked. It shows very plainly that such teachings are not easy to understand; in fact the riddle of the universe is much easier.

It appears very plainly to me that there is no such thing as mind. I am Spirit or Intelligence assuming the existence of something we call mind; my words are consciousness instead of the puzzling riddle called "Mind." It all shows the mixed state of both man and the writers. Has the mind any power or intelligence more than the Spirit imparts to it? They say, "You must concentrate your mind," "Develop your mind," "make your mind positive"; in other words, the I Am must make the illusion of its own mind before he can

use it. And then the theory says the spirit is ruled and governed by its own creation. The mind becomes so strong that the spirit cannot control it. This shows the wonderful power of the illusion—it gets stronger than its maker. What a puzzle to understand. When I say I have a mind I recognize the supposed mind, and if I find it hard to control, in what condition is the I Am? It cannot recognize itself, and the illusion seems to have its own way, when in reality the I Am, or spirit, is at war with himself, showing the unconsciousness of man. But when we affirm in our unconscious condition “I am spirit,” “I am power, I can control myself,” we progress slowly. The adverse suggestion, “I cannot control myself,” “I am so nervous,” “I fly all to pieces,” etc., we find in such statements that we arouse powers unconsciously and we experience the results. So the I Am is able to liberate or bind itself into happiness or misery. If we are all-wise and powerful we could not develop power by the act of concentrating the mind, but we could become conscious of powers, which shows we are not all-wise and powerful. Concentration means a recognition of something we do not possess, or else we have no knowledge of our great power of attraction. If the Spirit, the Man is all-wise it could not desire anything, it would possess the thing. An infinite, all-wise being cannot be added to. The better way is try and manifest and put into operation the powers that exist.

If we are not perfect we can never become perfect by concentrating the mind. Concentration is a lack of faith, trying to draw to ourselves something we possess, if the all-wise and powerful statement is true.

If we have not done the best for ourselves, recognize it, and we would have the power to do the opposite and best thing for us. We suffer for our mistakes here; and now, by recognizing our mistakes, we would grow into a consciousness of our power to do the right and best thing for us without dealing in or with the mind.

I have read lots of theories concerning the conscious and sub-conscious mind. The conscious is supposed to govern us in our awakened state and the subconscious when we are asleep. What becomes of the Spirit, the Man? The two-mind theory attempts to show that the two minds are all that are necessary for intelligent action and movement of the body. And may I ask what becomes of the two minds after the spirit or intelligence has passed out of the body? Who or what does the centering act of the supposed mind? You must center your mind on the I Am. Who is the You? What distinction is made between the YOU, the Mind, the Soul, the I am? If we develop a supposed strong mind the I Am does the directing instead of the You, when in reality it is the spirit assuming the existing mind. We place more confidence in this supposed mind than we do in ourselves. We find it a hard task to control our mind sometimes. But if we control ourselves the mind is controlled also. By what has been said concerning the supposed mind it proves it does not exist outside of ourselves. It is plainly seen it is the spirit's own words reacting on itself by the spirit recognizing it, and that is the reason it is so slow a process to quit our habits—in trying to control the mind. The habits we would like to become master over do not exist in the mind but in the man, the I Am, by admitting their



existence. The better way is not to recognize the mind; do not give it a place in your consciousness. Ignore it absolutely, and see the habit existing in yourself; see yourself creating it; do not allow it to come into your consciousness. By so doing you will destroy the undesirable habit and it will not trouble you. But if you recognize the mind, and the habit in the mind, it lives in yourself, the I Am, and is created by the I Am, yourself. If we believe we have animal passions, hard to control, we create them. Trying to control them, there is not anything existing in the mind having power over us. It is impossible to kill these animal passions and desires when we are creating them by fighting to control them. Non-recognition is the proper method, for as a man is conscious, so is he. It is impossible to become master of ourselves by trying to control the mind, for the habit exists in ourselves by recognizing it. In trying to control the mind to be free from habit or undesirable thought, we are conscious of the thing we wish to be free from, and the undesirable thought must exist first in ourselves; then we transfer our thought to the illusion, and think they exist in the mind.

In "Light on the Path" I find the following words: "The mind may recognize truth, but the spirit cannot receive it." You will find the statement on page 30. What is the meaning of such a statement? It seems to show the mind has an independent power, which is intelligence, existing outside of the all-wise I Am or Spirit. Again, this same writer says, "the spirit within you is all-wise and powerful, and the all-wise spirit cannot recognize truth or receive it, but the mind can."

It is impossible to understand such teachings, and yet this is claimed to be "eastern wisdom."

Most students of psychology view the mind as something which the spirit can use, and they are trying to make or develop a strong mind to use when they care to influence any one, and they rely on the mind instead of themselves.

This same spirit, according to most people, is all-wise; then again it is considered very ignorant, for it cannot receive truth, but the mind can. Under such conditions man cannot understand himself, for when he tries to find himself with the aid of the mind what does he discover? The supposed mind and body. But he never recognizes himself as spirit doing the act. Things we do not know anything about cannot exist in our consciousness, and we have no knowledge of the infinite. So in that state we make our own Gods. We cannot recognize the infinite, so it cannot exist to us. The Bible and writers agree that the body is the temple of the spirit, and that the spirit dwelleth within. There is only one spirit—that you and I are part of the all. Is it possible that some parts are ignorant and others wise? Why are we different if we are all one spirit? How many people understand themselves? Why is it so hard a task for man to know himself? When we concentrate our minds on ourselves we never locate the center intelligence; the spirit, ourself, always escapes us. We are never conscious of our true spiritual self, and we are not any better off.

It must be that the I Am is trying to locate himself, and in such an unconscious state it is impossible to

find himself; for he does not know it is himself making such statements. So in such an unconscious state very little progress toward real intelligence is made. Christ is supposed to have been a master man, and I never understood him as concentrating his mind to accomplish his works. He spoke the living word, and spoke with a consciousness of the indwelling spiritual self, clear of the illusion of the mind. Christ never spoke of his mind being strong; he could see himself as one—a central intelligence—and not live in the illusion of being divided into separate parts of intelligence and powers. It is impossible for man to try and influence with the supposed mind without himself being attracted to the person or thing he is trying to influence; for the feelings, thoughts and desires he would like to transmit to the other party live in himself, and we become self-influenced. By adverse thinking we may attract and become. We have the power to be what we would like to be when we guard our feelings, thoughts and desires, always live in our ideal of what we would like to be and refuse to talk of and become conscious of the things we do not want: for, as a man is conscious, so is he.

Fear is a mighty, invisible, unconscious power within the individual, and it very often prevents us from reaching our ideals. So we use our powers in the wrong direction, and we get the things we fear. We can readily see that most people do not understand the powers they possess, for most people have the things they do not want, as the things we fear come upon us. Like attracts like; misery loves company; happiness follows suit. We can have either, for we have the



power to choose and attract when we understand ourselves. Then we can consciously use our forces in the right direction.

In concluding this chapter I ask some questions and make some statements about the mind and its workings, or the illusion and its supposed powers, in line with the teachings of different writers and teachers, that the spirit within man is all-wise and powerful:

### QUESTIONS.

1. If the spirit within the physical body is all-wise and is perfection, what can it learn from material experiences?

2. If the mind acts of its own volition, is it possible for the mind to become more powerful than the spirit?

3. If the all-wise spirit uses the mind on itself, does the spirit do the suggesting to itself through the medium called the mind?

4. Does the mind exist outside of the spirit (ourselves)? If so, what benefit could a perfect being derive from it?

5. Does the mind suggest to the all-wise spirit that it is all-wise and powerful?

6. Does the spirit direct the mind and give it its powers and knowledge? If so, what benefit is the supposed mind?

7. Does the spirit suggest to itself through the mind by stating it is spirit?

8. What is the meaning of controlling the mind? Is the mind more powerful than the spirit?

I ask these questions to make my ideas plain to the reader. To use the unconscious "mind" causes unconsciousness in the individual, and we cannot derive any benefit from its use.

There is no one who has any definite knowledge concerning the mind, and we can see that it does not exist outside of our own concept. We make our minds and also our Gods, but that does not prove their existence and cause them to be living reality.

## CHAPTER II.

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### Concentration.

Judging from the ideas expressed by different writers—and I would be safe in saying all agree on the concentration of the mind and all agree they have a mind to concentrate with—I am safe in saying those people will not agree with me when I say the mind is shown to be only their conception of the mind and that mind has no existence outside of one's own concept.

Most people who have been reading books on mind "powers" and "thought force" and trying to develop powers by dealing in the concentration of the mind, have been sitting in a passive condition, trying to make a strong mind and trying to center it on some one or something, and they believed they were using some invisible power outside themselves; that the mind would impress or transfer the power and be the means of the desired end. These same writers say, "look within for power, for the spirit within you is all-wise and powerful." If such is true, why does an all-wise spirit need to act through a mist called "mind" when it possesses the thing desired?

If you will open the "Gnani Yoga," turn to page 150 and you will find these words: "Spiritual evolution

does not mean the growth of the spirit, for the spirit cannot grow; it is already perfect."

If such statements are true a perfect being could not benefit by concentrating the mind or trying to obtain knowledge outside itself. The act of concentrating is a recognition of something which we do not possess, and a perfect being could not desire anything. What is the meaning of "you must sit and center your mind on the I am or all-wise spirit"? I would like an explanation concerning the you—the you do the centering act of the supposed mind. It shows very plainly the parties interested in awakening the all-wise spirit—the you and the mind—have the allotted task of awakening the all-wise, perfect being. It looks very doubtful, according to these writers, that the all-wise spirit would forever remain in its dormant condition had it not been for you and the mind; but with the aid of these outside agencies the all-wise spirit is awakened from its ignorant state. And what could cause an all-wise, perfect, all-powerful spirit to become so overpowered has always puzzled me—that it needed the You; and this party named You must use something it calls mind and must suggest to the all-wise spirit all kinds of absurd things; calling in a loud voice, you are spirit, all-wise and powerful. Such are the formulas advocated. And it seems we are all deluded by those theories. When we assume the attitude of concentration we recognize our deficiency and thereby we defeat ourselves in that unconscious state; for as a man is conscious, so is he. So, to concentrate for anything, is to have in our consciousness the power to defeat ourselves, because we cannot realize our existing powers, and by concentrating we



would keep in our consciousness the desire for something we do not possess, showing the spirit is not all-wise.

May I ask what keeps us from becoming conscious of one's self? How can we gain any knowledge by talking to ourself and assuming that something or some one—the mind or soul—or some one else outside ourself is doing the talking? So it can be seen that concentrating means we are trying to develop latent powers—making a strong mind, strengthening the will and adding powers by concentrating for them. So we read, "As a man thinketh, so is he." When we concentrate we must be thinking of something we do not possess.

I say, as a man is conscious of definite knowledge, so is he. As a man thinketh in most cases he is not, and possibly he may never become as he thinks. A little reflection will prove that as a man thinketh he is not, but he is trying to become as he thinks. But the conscious knowledge of anything gives one the power to do the thing desired. Conscious knowledge is power. Thinking of power is not possessing the power, which everyone must agree; and when a man is concentrating his mind he is talking to himself and does not know it.





### CHAPTER III.

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We must see and hear and know.  
All our ideas come and go.  
The Creator sure is hard to find.  
Consciousness thinks sub-conscious mind;  
The sub-conscious mind is hard to find.  
Words and theories is the mind—  
Theories of consciousness we all can see.  
This being a truth, we are all free.

#### Suggestion and Its Powers.

In considering the effect of suggestion it will be necessary to call the attention of the reader to the fact that the intelligence which governs the body has been divided into different terms, such as the You, the Mind, the Soul and the Spirit. It is impossible to define the governing power if we recognize these terms. I may say that every one makes such divisions and talks of the spirit and the other strangers, and in such an unconscious state there is no recognition of self; we simply talk unconsciously of the other terms or words, and in such a state we cannot know ourself; thereby we control ourself in obedience to the suggestion when spoken in a positive manner by another, accepting such statements and acting upon them without reasoning, such as we see in hypnotic performances.

In considering the hypnotic state we can say sugges-

tion is the only power that we have any knowledge of that is used in inducing such a condition, and the power that controls the subject is within the subject; this power is aroused by the suggestion of another, showing that the intelligence within the body can induce any state in the body—such a condition as controlling the circulation of the blood, drawing it away from any part of the body—this in obedience to the suggestion of another—and also to increase or decrease the action of the heart. The subject will accept almost any absurd suggestion. To bark like a dog or swim on the board platform is a very different state; one shows intelligent control over the body and the other shows the suggestion is acted upon without reason. Think of the all-wise spirit accepting the suggestion that it is a dog and proceeding to bark and acting upon ignorant suggestions, using its own powers in accordance with the operator's desires and feelings and words: this shows the unconsciousness of such a person. Here we see the power of suggestion operating in different ways: We see suggestion arouse a wonderful intelligent power in controlling the blood and heart action, and the reverse, to bark like a dog. And can we say such a spirit or person is all-wise and perfect? The reverse is true. How, then, can we accept such statements as God is within you or the physical body and that you are an all-wise spirit?

There is a dormant power within man which can be aroused by suggestion to act either way, and it would not act ignorantly if it were all-wise. But we must learn by experience. When we assert ourself consciously we cannot be adversely affected; but if we

acquiesce in the suggestion and doubt our own power, the suggestion from the operator works unconsciously in the subject and produces fear. The subject unconsciously controls himself through fear. We produce the feelings by thinking about them. Some individuals have more intelligence than others, and we find the power of resistance against suggestion in accordance to the degree of intelligence of the individual. To assert "You cannot affect me; I know how to protect myself," if spoken consciously, is protection against suggestion.

So we see that the consciousness of man brings into action powers that will protect him. Such power seems to be dormant and can only be awakened by a conscious recognition of the individual, or can be aroused by the suggestion of another person, and acts contrary to the will or desire of the subject, showing the unconscious state of the subject. The common method for controlling a subject for entertainment is simple tests, such as stand erect, place your feet together, hold your hands by your side, tip your head backwards, look up toward the ceiling, close your eyes and concentrate your mind on falling backward; then the operator stands behind the subject and is supposed to concentrate his mind on the subject and suggests to the subject that he is falling backward, until the subject falls backward. In both parties there is supposed unconscious power used, and the illusion is in the concentrating of the mind. The subject thinks he is centering his mind on falling backward, and in such a state the feeling he thinks is in his mind is in himself and produced by himself; he is not conscious of himself, but thinks his mind is being con-

trolled by the operator and he becomes self-controlled or self-hypnotized. The operator stands and makes all kinds of suggestions, such as "I will you to fall backward; you are falling backward; you cannot resist." The operator asserted the "I Am": "I command you to fall backward." In reality the mind had nothing to do with the performance at all; it merely showed the unconscious state of both parties who were trying to recognize the supposed mind. The operator makes use of the terms, "I centered my mind on him and I willed him to fall backward." The "I" was asserted and acted through the illusion, the mind. Anyone who has studied this subject knows that there is a state of unconsciousness that is puzzling to understand. such a state as going from a conscious to an unconscious state, and is based on suggestion of another. But, viewing the subject from another light, submitting that the hypnotic subject's powers are aroused to action by the suggestions of the operator and can be thrown into different states by the words and feelings of the operator, we can see how the conscious to the unconscious state is reached in the subject—the subject is self-controlled. By expecting the feeling to come from the operator the state or feeling is self-induced.

I have heard such suggestions as, "I transmit a sleepy feeling to you; you will feel sleepy; you are thinking of sleep; you will soon be fast asleep," and the subject is expecting the feeling to be transmitted; but when sleep is induced it is caused by the subject and not by the operator. One may ask, "And is there no hypnotic power to be transmitted?" Yes, if you can succeed in causing a person to arouse his feeling by mental or



verbal suggestion or to transfer sufficient feeling to control the party you wish to influence. I do not believe there is ever sufficient feeling transferred from the operator to the subject to control the subject. If there was the operator would not have to use suggestion; the suggestions of the operator causes the subject to arouse his own feeling unconsciously. I do not believe there is ever any great amount of power transmitted one to another, but a mental suggestion will arouse the feeling, thoughts and desires of another person, and they will not know the cause of how they feel. These feelings come unconsciously to the party being influenced, but the party influences himself unconsciously and in obedience to the suggestion given. Instead of transmitting power, the power or feeling within, the person does as you suggest transmits the feeling, and as soon as the feel-like state is induced the party arouses his powers unconsciously and is self-controlled by the suggestion and feelings of the other party.

It is possible to suggest to people mentally and cause them to induce in themselves unconsciously the suggested feelings. In accordance to the mental demand, suggestion is the power which liberates or binds the powers within man, and the stronger the subject believes that he has a mind that can be controlled the easier he is influenced, because he has no conscious knowledge of himself.

It seems we are at war with ourself; we have been trying to find ourself by using suggestion, not realizing who is giving the suggestion. We can readily see the effects of suggestion, as spoken words of others arouse

angry feelings within us and the feelings come against our will; so it can be seen that we arouse our feelings and powers unconsciously in relation to the suggestion given. But when we try to control ourself by using auto-suggestion or self-suggestion we can sometimes hold our feelings and powers in check, and when we become conscious of this truth we will be able to guard ourself and protect ourself under any and all circumstances; for we will be able to use our powers consciously in the opposite direction.

Why have we talked so much about our mind and spent so much time trying to control it and centering it, making it pointed, as some teachers advocate? Why do we spend so much time in unconscious thinking and talking? Do we ever try to become conscious of the party that is talking or influencing us? We have been divided by the terms Mind, Soul, You and Spirit. I have heard men and women talking of their mind and soul and spirit, and I couldn't understand who the talking party was—whether it was the You, the Mind, the Soul or the Spirit. Just think of an intelligent man talking about his soul and mind and spirit as though they were separate entities. So we must be unconscious of ourself as long as we use unconscious talk. And in proportion to our consciousness of self we liberate or bind ourself, for suggestion is the power that moves the levers which turn the feelings or power on or off. So it becomes important that we hold the suggestions in check. But we must first find ourself before we can hold suggestion in check, and that is the greatest task.

Man, know thyself! We will never be able to know



ourself until we become conscious of the party that is doing and acting and talking; for there is but one intelligence or spirit that is ruling the body, and we are self-governed, self-bound and self-limited and can hypnotize ourself and not be conscious of our act and produce the state in ourself that is suggested by others, and do it unconsciously. With self-knowledge we can apply our powers against the suggestion given and not be affected in the least, knowing that it is ourself that affects ourself. When we think of the great mind of the other party and speculate on how powerful such a man is, we entertain fear, and the things we fear come upon us, for we admit a lack of faith in ourself. Knowledge is power—self-knowledge, self-protection, self-control.

False education is the cause of our present condition, but a large majority of the people seem to be satisfied. A few have awakened, however, to the self-induced condition and are trying to be free from the race thought. Most people have the habit of talking about their mind and other people's minds, until they believe they have a mind and cannot be convinced to the contrary, and that is the race thought. One influences the other; parents influence their children when young and they have no chance to gain consciousness, and talk just like their parents. Such is the condition, that I have never heard a man that could speak clear from his spiritual self without dealing in some kind of an illusion; speaking unconsciously and using terms such as "my mind" and other absurdities.

A little reflection will show the reader his unconscious condition.

We have been talking of my spirit, my soul, my mind, and I may add my dog; and if called upon for an explanation as to who the one is that is talking, then we can get a glimpse of our unconsciousness.

We do not know where it is—the Mind or Soul or Spirit, for we are taught to believe that the I Am—ourselves—is the All-Wise. So we must come to this conclusion, that the I Am is not talking and doing, because we are not all-wise—at least we do not act so. Then I ask who is talking—is the Mind, the You or the Soul? Or is it self-created illusion assuming the existence of the other parties? What is your answer? It is plain to be seen that these terms are misleading to the students of psychology, on account of this unconscious talk in regard to the Mind and Spirit and Soul, and it is a slow process of self-recognition.

The idea of men talking of their Spirit, Soul and Mind without the slightest glimpse of the one that is talking about this Spirit, Soul and Mind. Ask any one who the one is that is talking. You will always get a simple answer; you will hear words spoken unconsciously, for no one knows who the party is that talks and recognizes the supposed mind and spirit and the other parties.

So we must stay in bondage until we remove this self-created and deluded condition, for this unconscious talk is the power that stops our progress; for, as a man's consciousness, so is he. We must be unconscious until we know ourselves, and it is impossible to know ourselves as long as we see ourselves in so many different terms.

The You is supposed to be the center of the supposed mind, and the expression "my spirit" shows the non-recognition of self, or the one that is talking of the other parties.

These are master words, "Man know thyself," which is impossible in such a mixed state. So we see our mixed illusionary condition is the power that binds us, for we are not conscious of our acts or talk, and in that state we assume the mind as a separate intelligence, also the soul, but we never try to locate ourselves—the party that is trying to recognize the illusion.

When we become conscious of ourselves we will see that these illusions are unnecessary and do not exist outside of ourselves. Then we will refuse to bind ourselves by our unconsciousness by acting and trying to prove their existence. Then we will become conscious of ourselves, and the suggestions of others would cease to affect us, for we would not affect ourselves consciously.

It has been proven that spoken words or suggestions of others arouse a power in us unconsciously in relation to the suggestion given; but when we become conscious of self we can control and protect ourselves under any circumstances. Then, again, if we are conscious of ourselves and our power, why do we become angry and use these words ("I cannot control myself," "He said so and so," "It made me so angry")? I find the power within the person aroused, and they are unconscious of its source and cannot control themselves because they aroused the feelings and powers within themselves unconsciously.

The man obeys the suggestion, and thereby awakens his own powers and feelings and admits he could not help himself, or admits he had no power to help himself, because he aroused the angry feelings unconsciously. In other words, we do not know why or how we become so angry or what force or power we use; a feeling that comes uncalled for in many cases, and we are sorry for our actions and the way we expressed ourselves. This is a true statement.

I often hear people expressing the inability to control themselves and how sorry they are for their actions. I do not believe there ever was a man that was conscious of the force or power he was operating. In giving a hypnotic performance the powers used are unseen; we do not know anything about it.

We use terms, words, to express something we know absolutely nothing about. We say, "mind over mind," "the strongest controls the weakest," and still both parties are unconscious of the forces employed or what is active in producing the desired effect. Yet it is a scientific fact that all depends on the subject for the success of the hypnotist. If the subject has no faith or conscious knowledge of himself and submits to the suggestions of the hypnotist and produces the feelings in himself that are suggested by the hypnotist, he must become self-controlled, and if he refuses to accept the suggestions given and refuses to influence himself, the hypnotist finds that he cannot transmit the feelings and powers that he thinks he can, and the subject is not affected. The hypnotist finds he has no power over



the subject when the subject holds his feelings and powers in check.

If it was possible for man to possess such a power he could control others against their wish or will, no matter what they do or say; but a four-year-old child can withstand the powerful attacks of a hypnotist because it refuses to influence itself, and the hypnotist cannot influence the child with his own power.

I have seen it tested and proven, and it is not possible for a hypnotized person to help himself nor resist the hypnotist, because the subject is obeying the desires of the hypnotist unconsciously, using his own powers and feelings to please the hypnotist. We find, however, there have been certain states forced upon the subject against his moral nature, and we find the subject has aroused his own power to protect himself and refuses to accept the suggestions given; and if the operator insists, he loses control over the subject, showing the hypnotist has no power over the subject outside of the subject, but he must make the subject use his own powers unconsciously; then the hypnotist succeeds, if not he is a failure.

If it was possible for the subject to realize his self-induced state he could relieve himself instantly. for he would cease to affect himself; thus it proves the unconsciousness of the man—of the real power that is used in producing such an unconscious state. Thinking that he has the power to induce such a state and that he is throwing large amounts of magnetism over the subject, compelling the person by his power to do as he wishes; but if the person refuses to be affected and has a conscious knowl-



edge of his own powers, we find it a complete failure. It all depends upon the positive nature of the subject or the consciousness of self. The greater the degree of consciousness the more power, or the greater will be the resistance against suggestion. Self-knowledge is self-protection.

Knowledge of self brings into action powers to do as we wish or to think as we wish as opposed to the suggestions of the hypnotist. The success of the hypnotist depends upon the subject's consciousness of self. We find the hypnotist says and thinks certain things, and we see certain results; the force or power used to produce those results are unknown. Most hypnotists think it is their own powers that control the subject, but in reality the subject is self-controlled unconsciously. In other words, the hypnotist presses the button and the subject does the rest unconsciously, and in that unconscious state the subject cannot resist the suggestions of the hypnotist. It has been plainly seen why.

We are all affected by suggestion to a certain degree, and there are many different kinds of suggestions. Material things act as a powerful suggestion to others. For example, the clothing one wears speaks mentally to the one taking observations. Mental suggestion directed to another person produces certain results, depending on the positiveness or consciousness of the person.

The eyes act as a silent suggestion to the person you wish to influence, and we find it a **difficult** task to influence or hypnotize a person that can consciously protect himself. We find consciousness of self power.

## CHAPTER IV.

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Oh Spirit Man, where are you? Why  
Make your body diseased with wrinkled brow?  
Speaking mind is something that you own;  
You cannot see your conception of mind—you have none.  
Living in your own creation (confusion),  
Trying to recognize mind (the illusion),  
Oh, Spirit, Man, where are you? Why the delusion?

### **Suggestion and Its Relation to What Is Known as Divine Healing.**

We all have desires for certain things, but we do not know definitely how we become possessed of such desires. We know when we become conscious of them, but what force or power brought them to our consciousness we do not know. To prove the why of things proves to a man how great is the unconsciousness of the human race. We say we know we exist. Can we prove it? We may say, "yes we can." We can say, "I am." That is about all we can say of ourselves. We are not conscious of ourselves during sleep, our dreams are as real to us as in our conscious or awakened state. We say, "That was only a dream," but the dream was real to us in that state. Can we prove which is the real? Do we exist to ourselves when we are asleep? Can we prove we exist? We may say only one part of our earth life—the other part—is spent in sleep

or in an unconscious condition of material surroundings of the earth. In our supposed conscious state we affect ourselves unconsciously, which has been proven in the preceding chapter.

It is very difficult to understand the causes of these different states of consciousness, if I may so call it. The things we do in a dream are as real to us as what we do in our awakened state. We would not adversely affect ourselves, and if we do not know ourselves, do we exist to ourselves? We do not understand the powers we possess. If we do not understand or know ourselves, do we exist? Have we any proof? Any number of people believe they possess the power to heal themselves when they are sick or affected, but they have no definite knowledge how to cause the healing forces to operate, showing the unconsciousness of the human race.

I have seen healing done, and I find the healers do not know nor understand the forces used. We see the effects only. A percentage are healed, the others were anxious to be healed. We find the forces employed are not understood. The causes of those manifestations are invisible or hidden. We find two men desiring to be healed of disease, and I have seen a failure in both while a third party was healed. We do not know whether the healing power was transmitted from the healer or whether the healing force was in the individual. It proves that whenever those forces are employed they are used unconsciously.

There has been much written on the subject of how to heal; and if the parties understood the forces they

were operating, or claiming they understood how it was performed, they would heal in spite of unbelief. If the healer possessed the power and understood how to transmit it, they could do more good by healing the sick than trying to teach others the art of healing. We understand those theories do not reveal the unconsciousness of man, for all those people professing to heal the sick meet with complete failure. There is only one power within the physical body of man, and it works either way—can destroy the body or make it wholly free from disease, which we have proven to be true. Man is unconscious of his powers, and thereby uses them to create disease in himself, and those powers can be aroused and caused to heal himself, and still he will not be conscious of his own acts, and the healer gets the credit.

If a man understood how to operate this infinite life force, he would never fail and would always get the same results, for he could not conceive of failure when drawing from God, the Infinite.

Whether a person believes in God or not, the healer has the power to heal because he feels it, and receives power from the source of all the power there is, and is fully conscious of his act, and knows how to draw this life and healing invisible force and can transmit it to all and heal all.

When I see a failure it is evident that the healer could not cause the patient to arouse his own healing powers, for I am quite sure such a man had no connection with Divine power, or that God was working through such a man—in other words, I do not think there was any



great amount of outside power used, for the healing powers were within the sick man. If the healer succeeds in causing the man to arouse his own healing powers, the man is healed; if not, he fails, showing that the infinite God of the universe was not interested in the affair.

My understanding of divine healing is through God, drawing powers from the infinite supply. It would be an impossibility to fail if God or the Infinite Intelligence had any part in the affair. We must also know that God knew all about the sick man, and if he saw fit to heal him he would do so without some preacher asking him. If God is all the power there is, and created everything, did it not include disease? If everything has any meaning, he must have created the disease, also the bad and good. If God created everything there was nothing for man to do but to make use of what is created—materially and mentally.

## CHAPTER V.

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### Easy Methods for Influencing—What Is Love?

I find absolute Truth, definite Knowledge represents the ability or powers to do and attain our ideals. We can see that consciousness constitutes the man and conscious knowledge produces the feeling and says, "I can and I will." I find to entertain feelings of can or I cannot measures the powers accordingly. Every one knows the results of entertaining thoughts and feelings of fear and the opposite feelings of fearlessness. Feelings have a greater control over us than thoughts. We think of doing something, but we do not feel like it, and the "feel like" state will always rule, depending in a degree on the ability of the person to produce the opposite. We can prove these statements by entertaining feelings of fear. To develop the ability to produce feelings we are developing powers. I do not mean for you to just think you possess certain feelings and do not; but when a man can produce in himself consciously a certain forceful feeling he knows the difference between feeling and thinking, and will also begin to realize that feelings rule most people. He will also know and realize his inability to produce the feeling in himself, and thereby have to wait, or trust to thoughts and wait until they liberate the feeling-like state in the party he wishes to influence, instead of transmitting

the feeling which would be the easier way of influencing.

Conscious thoughts and also unconscious thoughts and impressions liberate the feelings of sickness and disease, happiness and sorrow. Feelings control us and thinking liberates the feelings. So we must be on the watch to create in us the opposite, or the feeling desired. And as we produce a feeling and expect certain results, we can see it does not require another power, named Will Power, to let go or transmit the first, nor does it require any concentrating of the will to let go of something that we are conscious of.

If I am conscious of a powerful feeling, and I am trying to develop another power we call will, to liberate the first feeling and the consciousness of developing it annuls the first power, and we do not let go, but hold the power in trying to liberate it with what is termed Will, we are trying to become conscious of a second feeling and we cease to produce the first, and by so doing defeat ourselves.

A better way than trying to use will is by cultivating the habit or ability of becoming filled with the feelings you desire and then let go and feel those feelings flowing from you; no will or concentrating required. Just be calm and positive, directing the power to the desired end, thereby proving your faith and confidence in yourself. To use will, or something we do not understand, will correspond to using the mind—the illusion—and prove we do not understand ourselves or the will powers we are supposed to be using.

The easiest way is, first produce the feelings in yourself, then let go—not retain them by trying to concentrate or become conscious of another power and thereby fail to produce the first, but turn our consciousness in producing the second.

If a man can produce in himself a positive feeling and wishes to transmit it to another, just think of a person going into a sick room filled with feelings of health and happiness, and let go, as it were, of those health-giving feelings; no will is required; just think I have opened the door, and then try and feel the power passing through you to the sick man. It becomes an easy method of healing. As you become conscious of your ability to create power you will also have plenty in store, and those feelings produce in the party you wish to influence the same feelings which you entertain, depending, however, upon the positiveness of the person you wish to influence.

We find an unconscious man cannot manifest will power, we also find consciousness is all the will there is; we can also see that to use will is to use consciousness and call it will power, while it is plainly seen will power does not exist outside of consciousness. We cannot possess a separate power named Will to use in transmitting our feelings, thoughts and desires.

To become conscious of those feelings flowing out from us would be the greatest will power that could be applied. Consciously adding feelings corresponding with those transmitted until the desired results are obtained. Judging consciousness as we see it and know it from the effects on the material body, an unconscious



man cannot speak or move consciously, the reason thereof being the lack of will power, proving that consciousness is will power.

It is plainly seen that we could not produce feelings without consciously thinking of the feelings we wish to entertain, realizing the unconscious process or the effects of some unknowable power within man. Therefore it behooves us to practice until we can produce or fill ourselves with power, health and happiness; then we will know how to transmit it to others. We do not know how feelings are produced, but we do know when we feel them; we know when we become filled with feelings of fear, but we do not know how we produced them. We might say by thinking about them, and we could say thinking liberates them. All we know is we are conscious of feelings, even if we do not know how they are produced.

We feel a pain, but we do not know how we created it. Pain has more effect upon us than does the thinking of pain, for it is a feeling. Feeling has more power over us than thinking, and thinking of power without feeling it would be trying to use something we do not possess. Therefore we must trust to thoughts to arouse the feelings in the other party. We must feel the power before we can transmit it, and, according to our ability to feel, so will our powers be. When you have induced the feeling in a person you have induced the power.

Viewing this subject without creating an unknowable division, thus causing us to see ourselves divided into several personalities, the conscious and sub-con-

scious mind is our conscious and unconsciousness, as we have no definite knowledge of the conscious mind or the sub-conscious either—of what it is composed or the benefits of its supposed powers. It is important to notice that the actions and powers of the sub-conscious mind are always performed unconsciously; therefore we are without any material evidence of what it could be composed of and also its benefits. “Man, know thyself”. Yes, if it were possible, but we cannot see the illusion and confusion that we place ourselves in by trying to recognize the mind and its theory.

The sub-conscious mind is supposed to contain power and is intelligent, always looking for the good of its possessor; but we must direct it in order to cause it to act, as we do not know anything about it or where it is located. This impressing and directing is always done unconsciously by us. If ever we obtain results they are obtained unconsciously. We have no knowledge of the mind, or a second power called sub-conscious or something outside of our consciousness; therefore we use our power unconsciously and call it the workings of the sub-conscious mind.

We understand or have desires for what we want, and should have the powers to satisfy these desires, without pleading or asking a second being or thing as the sub-conscious mind. We create the power unconsciously, thinking it is the sub-conscious mind, thereby creating unconsciousness in ourselves. Consciousness is power, and to continue to practice and do things unconsciously holds and binds us in an unconscious state.

If the man which is called spirit is a portion of God,

and is intelligent, has divine possibilities, learning through experience, and still must trust to a mind to give advice, and the Spirit, the Man, has no knowledge of how such things are accomplished, the mind furnishing such powers and knowledge, then the Spirit has not profited in the least, because such power was not known to the man or spirit or from what source it came.

No one can cause the sub-conscious mind to perform feats for them and they be conscious of its actions, because we are trusting in the mind instead of ourselves. If the sub-conscious mind performs or furnishes us powers, and those powers are hidden and never understood by us and we cannot cause it to perform things for us, and we are conscious of its actions, what benefit can we ever receive from it? All the workings of the sub-conscious mind are performed unconsciously. We simply impress ourselves and think of the sub-conscious mind, and in this unconscious act we become self-deluded and divided, and by so doing we annul our powers by trusting to the mind to create powers, trusting in a second power in ourselves that we have no knowledge of, and it does not exist to us. Trusting to something we call sub-conscious mind, we expect the mind to produce the powers instead of ourselves—expecting something for nothing; waiting for powers, waiting for our ideal to come to us by the means of the mind; living in the illusion and expecting reality; expecting powers without creating them; trusting and waiting for the nothing to become or produce the real or the desired thing—when in reality we receive in proportion just what we contain or what we



are fully conscious of; and if we do not understand anything whatsoever concerning the mind it cannot exist to us. Therefore we are trying to operate something we call mind that does not exist, proving that to look to this illusion for powers is the cause of many failures.

Why are we so constituted that we must trust to the sub-conscious part of us—the non-existing thing or part we call the sub-conscious? What does a man do when he impresses the sub-conscious mind for powers to accomplish a certain thing? No man knows who he is talking with when talking to or trying to impress the illusion named sub-conscious mind. To talk to ourselves about power, thinking of power, trusting to the sub-conscious for power without creating it or the desired feeling is a failure surely, since feelings are all the powers we have any knowledge of.

We are divided into many different names. To use the name Will Power and think we have created it or developed a strong will, and think that you are using your will, will not benefit you in the least. Will is consciousness, no more nor less. To think you are powerful does not make you so. This has been proven by experience. It takes a conscious effort to produce power in ourselves, and any one who talks of their great will and think they are using something which they have named Will are not conscious of themselves or their powers. To trust the unknowable for powers proves, if ever we did succeed, that we had produced the desired thing unconsciously.

Therefore we cannot ever receive any benefit from unconscious process. We must understand that to use



will is to use our consciousness, and concentrated will represents concentrated consciousness, which terms would cause us to look to ourselves for powers and bring us back to self-consciousness. We are only what we are conscious of, and to develop consciousness we would be only developing ourselves. Do not picture your will as outside of yourself, as something you have made, containing a store of power, and this power will operate by you commanding it. Such is not the case. If you have no knowledge of any power, you have no will. Will is conscious knowledge, and the same is true concerning the mind or soul. We cannot receive benefit from such a source, and to trust to any of those illusions for advice or power would bring us only failure, which the writer has experienced.

If ever such terms are used by any one they should be fully conscious of their full meaning. We would not be responsible or have the power to choose if we were dominated by any outside influences; but all those influences and divisions are just as we make them and have no power to help us or affect us in any way whatsoever. We must make them all and set them aside for consideration, as there is no power or influence in them if we do not transmit it; so, then, why use them, thinking them separate intelligences, capable of generating power—such as the sub-conscious mind trusting the sub-conscious for powers, without developing and transmitting it—and if we can develop feeling or power without the aid of either of those parties, what benefit do we receive by using them?

We must come to the understanding of our oneness,

and that is impossible if we continue to talk unconsciously, thereby creating unconsciousness. I understand that we must use terms as a medium of expressing ourselves, but after ages have passed those same terms are used and have come to be known as self-suggestion, which is accepted as the truth by us.

However, that does not prove their existence, and we accept things suggested to us in less time. When persons say they are using will they do not realize that will has no existence outside of consciousness. It proves it must be an unconscious expression, and if we continue to use them we must grow into absolute unconsciousness of self. We talk and do not know it; non-recognition of self is the power that binds us. WE are our worst enemies because we cling to the old ideas and false teachings. We must assert our oneness of self-existing without those theories and divisions and we must grow into consciousness.

Realization of a certain thing when it becomes a truth to us is a different degree of consciousness than assumed knowledge. We see many degrees of consciousness, according to our concept of subjects and things, will be the degree of consciousness. We find that false education is the cause of this humble position of the human race, so earnestly waiting for the light to come from some one else. That may seem and is a long way off, but we must liberate ourselves; if we cannot we are hopeless and lost to self, hoping that some one will be able to present the light that all will see it. Then we will see that we are the makers of our own destiny, and this book will become a reality.

There is probably one reader in a thousand that will be willing to give up the mind theory. They are self-influenced to such an extent that they think they have a mind outside of their own consciousness, and express themselves as if something existed to them, but feel a great sadness and pity for any one that tries to reason with them to the contrary. I am sure there must be some great mistake for people to think they are dominated by this outside influence known as mind. These people are so confused and hypnotized that they become enraged and hostile and cannot receive any new ideas outside of their own way of thinking; therefore they limit themselves.

To accept a creed or doctrine means a limitation to the one that accepts it, because before you can accept anything new you must discard the old, as the Master said you cannot serve two masters; and if you cling to the old teaching and will not reason and try to accept anything new, you must be self-limited and live in a very narrow zone, which says "touch me not."

What is known as truth grows; a truth today becomes a greater truth tomorrow; truth changes according to our conception of it or of the subject or thing, and the subject or thing grows brighter and greater as we study it and becomes as great as endless space. Everything has the unknowable part connected with it, and that seems to be the trouble in the finding of the unknowable.

Many people cannot recognize the unknowable part and are satisfied with what they see and read about, and refuse to be told about the life principle. In all



things they will answer you by saying: "That does not trouble me; I know that Jesus is the son of God, and that his blood was shed for me." They, of course, talk just as they were taught, and cannot receive anything uplifting and beautiful, thus showing how limited they are, and it means darkness and death to them—non-recognition of self.

We can become self-influenced to a wonderful degree, as we can see in different cases of what is called love between man and wife. What is known as love in most cases consists of nothing more or less than a self-induced state. When something happens that separates the one from the other, if it be the man in the case, the writer knows something of his state of feelings. The woman walks away seemingly unaffected, possibly centering her affections on another man; the husband finds he is full of love for his wife, because he has entertained thoughts for her that made him happy; and when she went away he was left with his self-induced state, not realizing that it was himself that brought the misery upon himself, and has, consequently, a great battle to fight.

After a time has passed away, however, if he refuses to think about it, he will find that he has become absolutely free from the first party, especially if he has centered his thoughts and desires on some one else; therefore he unconsciously releases himself. This shows that we can become attached or self-governed, unknowingly, or can release or free ourselves in the same way. We will surely feel as we think, be it love thoughts or the opposite.



My advice would be, guard your feelings and thoughts if there should be any danger of a separation from the one that has caused you so much happiness when you were together. A separation seems worse than death; but we must become master of our thoughts and not continually think of something that causes misery. The reason a person cannot stop thinking is because it gives a certain degree of satisfaction in thinking about the person beloved. Thus we find in that state the party creates the condition of worry, sorrow and grief, and they pray and long to be free. We have all heard people wishing for death to liberate them, they were so unhappy. But it is very doubtful if passing out of the body would mean very much relief, as it is not the body that causes the misery, it is the something that generates wrong thought.

Non-recognition would be the best method to use; just concentrate your thoughts, feelings and desires upon some other person, and in a short time you will experience relief and will have yourself under control. We must realize this automatic self-acting principle within man and must be on the watch that it does not get started. Few people recognize it and it gets beyond their control, which they learn to their sorrow, and, try as they think they do to drive out thoughts that cause grief, they realize it is impossible.

Impossible because they recognize it so strongly they create thoughts unconsciously; for it is impossible to forget the thoughts if we constantly create them. Not to recognize the thoughts that cause the sorrow and think the act, and desire the opposite will bring speedy

relief, because it is ourselves who are causing the misery. We must change our thinking, thereby changing our feelings, as feelings control us.

The love of most people corresponds to the ability or power of the person to change their thinking. Anything that divides a person in their thinking towards the one they are supposed to love destroys their love, because it acts or stops that self-acting principle, and the stopping of that powerful cause destroys all thoughts of love, which is the keynote to self-control. This self-acting principle operates either way. After the uncontrollable state has been induced man becomes a slave to his thoughts; it seems a state of hypnotism because it works against a person's wish. We must remember the undesirable thoughts are always foremost, always shining bright in our consciousness; so thereby we create them, and to stop creating them we must realize the truth.

I might say that all we have to do is simply to do nothing, but that seems the hardest task. NON-RECOGNITION is the power that will stop this automatic, self-acting principle. And as the days and months pass by we will only laugh at our ignorance, although we cannot forget. But we experience freedom, and after we have proven this truth by experience we rejoice in our new-found power, and will keep our lamps trimmed and burning lest we be caught napping again.

Not only is non-recognition the best, but it is the surest and quickest method of self-control. It will work either way—recognizes the state you want, and will not recognize the state you do not want. With

this recognition comes power that will control the undesirable and will also furnish and support powers that will help us attain our desires.

There is nothing mysterious about this, it is only simple scientific facts, so plain it seems a child should understand it. Why should we recognize thoughts and conditions when by so doing we bring sorrow to ourselves needlessly, because we have the power to refrain from recognizing them. If we refuse to recognize them we stop creating them; in a little while we experience relief and become enthused and experience a seemingly new-found power that acts as the means to freedom and happiness.

We make our own conditions, and a recognition of this fact is the first step in self-control; for we refuse to think of something that we long to be free from. Knowing that we torture ourselves, we will be in a condition to use our powers in the right direction without wasting them in creating undesirable states or feelings.

It is a waste of power to create thoughts and feelings we do not want. It also stops our progress. We are fighting ourselves and are unconsciously divided, and we cannot become what we should like to be. Recognition of this fact will add power to overcome the undesirable thoughts or feelings. It is the greatest will power that could be applied.

Knowledge is power. When we understand and know the truth and the reaction of wrong thinking we are developing powers of reverse nature, as we can use it either way or stop creating thoughts of worry by trying to control them by using mind or will. There is



only one method, non-recognition, or use the opposite. Look for the I Am yourself, and see it back of all thoughts. Lay them all aside and consider them; prove to yourself they have no power over you other than what you gave them. If you refuse to recognize a thought it will die, because you do not think about it. Keep close to self—do not wander away and get lost in the illusion (mind), for it destroys self-consciousness, therefore is the cause of mental slavery.

By mental slavery is meant creating thoughts of misery and sorrow and not realizing it is ourselves that is doing it; therefore such a realization is a great step towards self-control. It seems impossible to control ourselves if we have no knowledge of ourselves, but by acquiring that knowledge of self, likewise we increase our powers of self-control. If one can see his mistakes it represents a possibility of development or growth, if not he must wait and learn through sorrowful experience. One must realize it is himself that creates the undesirable thoughts—then you will be in a position to break the chains that bind you by complying with this advice: Simply do not recognize the thoughts.

Seemingly an easy method, but you must understand you are fighting yourself. After one realizes this and it becomes a truth to them, they cease to torture themselves. If they do not realize it, having but a vague conception of the truth, they will continue to create the undesirable thoughts, unknowingly, and will speak of the mind and how they wish they could control it. Try considering all of your thoughts and desires, and real-



ize that it is yourself that creates them. Practice killing your thoughts by refusing to recognize them, and say consciously "I can and I will control my thoughts, my thinking." See yourself admitting thoughts which you do not like, and they cause you sorrow; try and realize that you have the power to stop thinking; realize the wonderful power of non-recognition—that is the master key. Stop thinking of something you wish to be free from; develop opposite feelings in yourself. In so doing you develop powers of self-control. While feelings control us they also control others.

Do not recognize the mind or try to control, for the recognition of the thought you wish to control or be free from is to create it, and in trying to control the mind or thoughts in the mind is to recognize and create the very thought that sometimes causes us sorrow.

To recognize that we are thinking, be it good for us or not, that non-recognition has the opposite effect, proven by experience. It can be seen very clearly that thinking good thoughts represents love thoughts and angry thoughts the opposite of love; and we must admit that, according to our thinking, so will our love be.

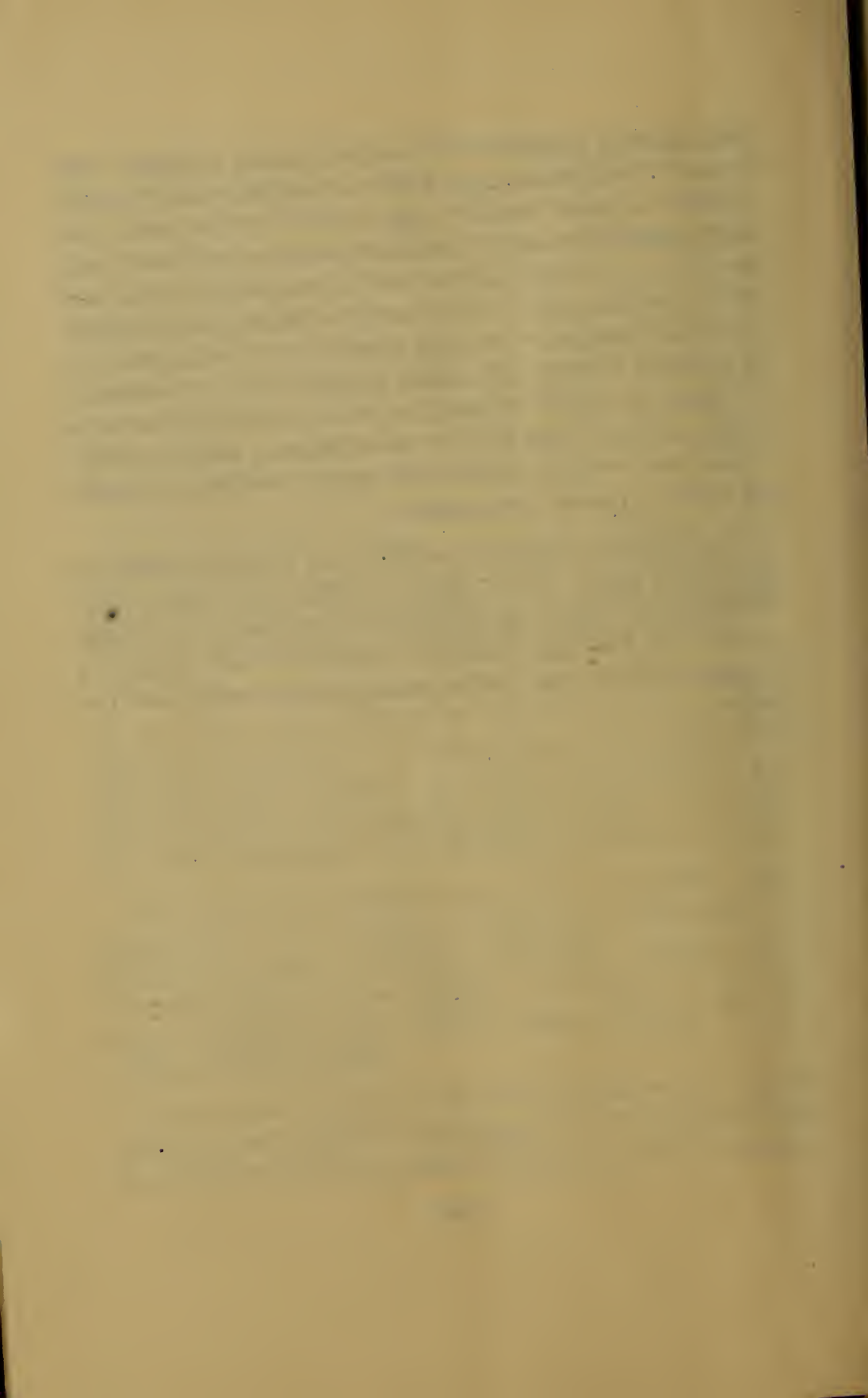
The love of the human race exists in thoughts, and, according to our ability to change our thinking, we change our love. Thinking liberates feelings—love thoughts liberate love feelings. The same is true of angry thoughts, which liberate angry feelings, the opposite of love so-called.

It is an easy matter to see the real cause of so many divorces and unhappy marriages. It is because they do not know that it is their thinking and their actions

that destroy their love. Pure love cannot change. God is love. We often hear, "I love so and so," and "I could not live without them"; and in just a little while you will hear the opposite: "I used to love him, but now I just detest him." Such is the love of the human race, and it is very deceptive. It is simply a self-hypnotic condition and changes with the morality of the person, or it changes with the thoughts and actions of the person.

There is a light shining for every one that is able to grasp the real meaning of this chapter, and if understood they would be free from sorrow and worry caused by their supposed love affairs.

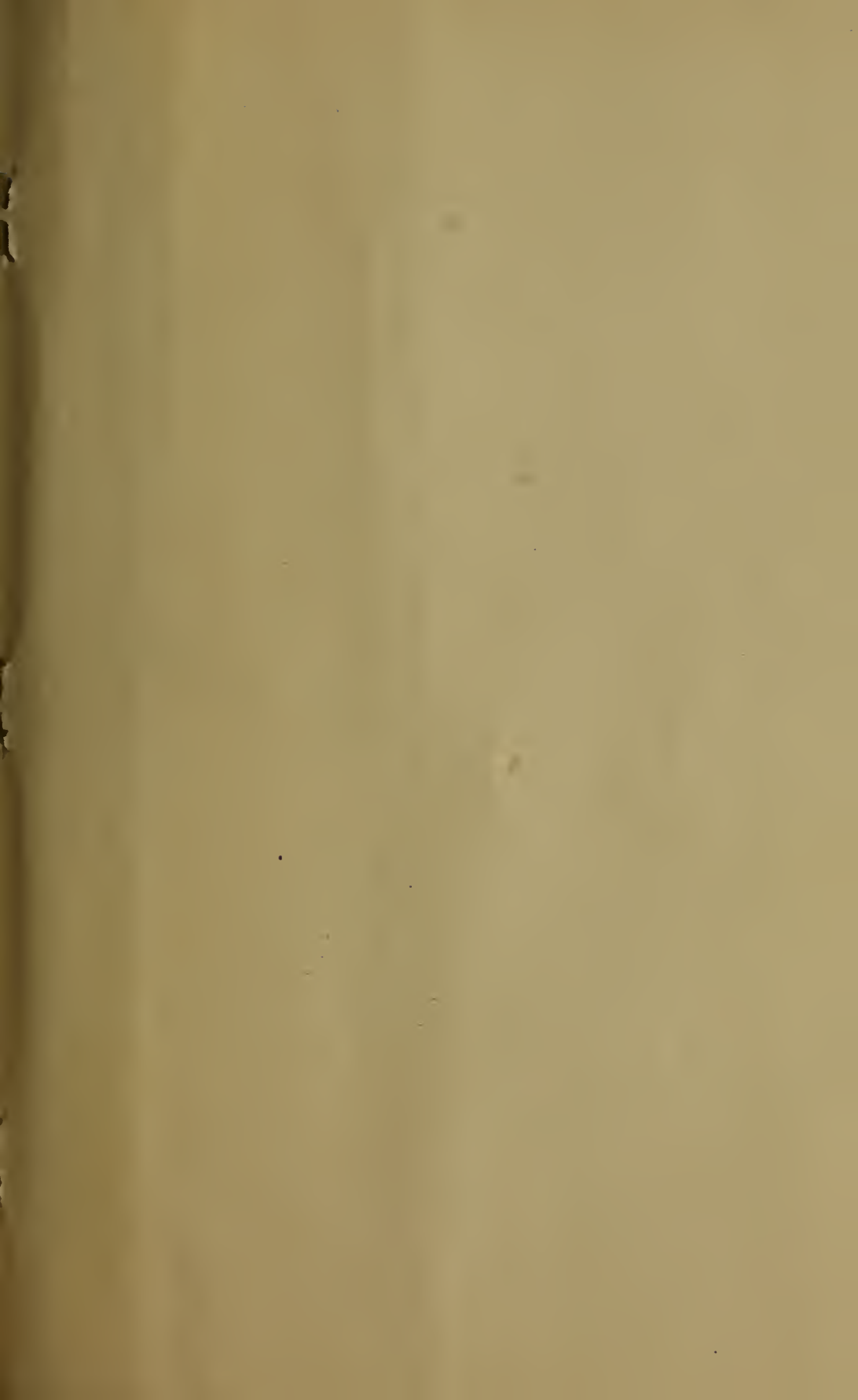
This chapter alone is worth more than the price of this little book. If we desire to speak with power and influence we must put feelings in our words. We must create the feelings, however, before we can use it. I repeat, if you wish to be powerful you must feel the power.











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